

VISION IAS

www.visionias.in

SOCIOLOGY (TEST CODE : 938)

Name of Candidate	GAURAV KUMAR		
Medium Hindi/Eng.	ENGLISH	Registration Number	14207
Center	CHANDIGARH (DST- LEARNING)	Date	17 AUGUST 2017

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
2 (a)	20	
(b)	20	
(c)	10	
3 (a)	20	
(b)	20	
(c)	10	
4 (a)	25	
(b)	25	
5 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
6 (a)	20	
(b)	20	
(c)	10	
7 (a)	20	
(b)	20	
(c)	10	
8 (a)	20	
(b)	20	
(c)	10	

Total Marks Obtained:

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
2. The Candidate should attempt FIVE Questions out of EIGHT questions strictly in accordance with the instructions given under each question printed in ENGLISH.
3. The number of marks carried by a question/part is indicated against it.
4. Answers must be written in the medium authorized in the Admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
5. Word limit in questions, if specified, should be adhered to.
6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

75, 3rd Floor, Old Rajinder Nagar Market, Near Axis Bank, New Delhi – 110060

103, 1st Floor, B/1-2, Ansal Building, Behind UCO Bank, Dr. Mukherjee Nagar, Delhi – 110009

EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

Write a short note on each of the following in not more than 150 words.

10 x 5 = 50

1. (a) Idea of functional indispensability

The idea of functional indispensability is given by Talcott Parsons in his theory of social system.

According to this idea each social system must have 4 institutions to undertake 4 distinct functions of AGIL (Adaptive function, goal attainment, integration and latency).

These functions are non-transferable and fixed for a particular system.

- (i) Adaptive function - organismic system - economy
- (ii) Goal attainment - personality system - government
- (iii) Integration - social system - law & education
- (iv) Latency - cultural system - family.

This is called functional indispensability and it provides stability and regularity to social system.

This concept is criticised by R.K. Merton who advocates that :

- (i) one role or function may be played by different structures
eg: socialisation can be done by School, family, laws, education etc.

(ii) One structure may have different roles to play some manifest, some latent.

eg: school not only gives education but also socialisation, entertainment, place to make friends etc.

∴ R.K. Merton says that Parrson's theory of functional indispensability is a potential myth.

1. (b) Verstehen

verstehen is a german word, meaning "understanding" and it is used by Weber in his approach to sociology.

Weber is the founder of verstehen method in sociology borrowing ideas from wilhelm Dilthey and georg Simmel.

verstehen approach lays emphasis on the fact that reality should be interpreted through understanding empirical facts. The verstehen approach stands opposite to the positivistic approach which given importance on

"explanation" of facts as facts. But according to Weber this approach is purely scientific and mechanistic. He advocates that sociology should only follow the "spirit of science and not the methodology of science."

Verstehen approach tries to establish a balance between theories and facts in sociology by trying to explain/interpret the realities in best possible manner by understanding the relevant empirical facts.

Thus Verstehen approach tries to make true sociology of sociology than attempting to make it a science.

1. (c) Pathological forms of Division of labor

Emile Durkheim makes a distinction between normal and pathological social conditions on the basis of conformity or deviance from the collective conscience of society.

This when applied to the theory of division of labour provide insights into pathological forms of division of labour. Whenever the society moves ^{from} one stage to another it experiences rapid social change and creates anomic conditions where there is normlessness and individuals are driven by egoism. In such conditions the labour is exploited and there is skewed division of labour. It creates only temporary happiness but perpetual sorrows.

Marx calls appropriation of surplus value of labour and ~~brutish~~ ruthless capitalism as the pathological forms of division of labour whereby labour undergoes alienation leading to pauperization of masses.

Thus pathological form of division of labour is

discussed by many thinkers in different form and context.

1. (d) Discuss the utility of Max Weber's ideal type as a methodological tool

According to Weber the reality is vast, unorganized, dichotomous and chaotic. Thus sociology should go for interpretative understanding of empirical realities by constructing ideal types.

- (1) The theory of Positivism (Durkheim) and historical materialism (Marx) are overglorifying facts and theories respectively. Ideal type tries to establish a balance between the theories and facts in sociology.

- (2) Ideal type is not a philosophical romanticism rather a sociological necessity since reality is dynamic.
- (3) It is a mental construct used in comparative analysis of varied realities.
- (4) It is not ideal in conceptual sense of term rather in logical sense of term as it is not an absolute type, it provides only approximate type acting as guide to social research.
- (5) It maintains value neutrality and trying to comprehend reality by studying its essence.
- Thus ideal type is a lower level abstraction than mega theories and important tool for sociological research.

1. (e) Latent and manifest functions

Manifest functions are those which are explicit recognised whereas latent functions are implicit, hidden and unrecognised.

various scholars have used this concept:

- (1) Francis Bacon says that ultimate aim of science is to study the manifest reality by understanding the underlying latent configuration.
- (2) Sigmund Freud used this concept in his study of Oedipus and Electra complex.
- (3) GH Mead says that punishment is primitive society acts as deterrent (manifest) as well as promotes people's faith in conformity (latent).
- (4) similarly Durkheim says that role of totemic rituals is to promote conformity to conscience collective (manifest) as well as creating social solidarity (latent).
- (5) WI Thomas & Znaniecki used this in their work "Polish peasants" whereby peasant councils are having manifest role to provide cheap credit & latent role to make peasants politically conscious.
- (6) R.K. Merton uses all these concepts to develop his theory of manifest & latent whereby every social

reality is having functions, dysfunctions as well as non-functions which may be manifest or latent and sociology should study all of them.

Merton applies these concepts to theory of reference group and anomie also.

2. (a) "Social fact plays a central role in the sociology of Emile Durkheim".
Comment.

20

According to Emile Durkheim the subject matter of sociology is the "study of social facts".
He defines social facts as the empirical realities present in every sphere of social life.

According to Durkheim:

- (1) social facts are different from biological, psychological, utilitarian and cultural facts.
- (2) He categorised them into 2 types
 - (i) Normal social facts - ie. which conform to conscience collective.

- (ii) Pathological social facts - ie which are not normal.
- (3) He also classified them as material and non-material social facts
eg: material social facts: rites and rituals
non-material social facts: religious consciousness
- (4) He said that social facts should be treated like things so that they are subjected to persistence and continuity, thus favouring application of scientific method owing to definite structure of such facts.
- (5) Social facts are emergent in character and hence can use cause and effect analysis in sociology
eg: Illiteracy → Poverty → suicide
- (6) Social facts can be easily used for comparative analysis.
- (7) He says that such facts are constraining in character and they make demands from the members of society.
- (8) Social facts become generalistic in extraordinary circumstances like anomie.
- (9) They are external and inherited social facts
- (10) These facts are moral in character thus helping in building sociological theories.

Thus Durkheim's sociology is centred around social facts. He is using social facts to develop his theory of:

- (1) Religion : classifying things, beings, places, phenomena into sacred & profane
- (2) Suicide : considering suicidal currents and regulative and integrative tendencies present in society.
- (3) study of simple and complex societies.

Thus Durkheim's sociology is an interplay, creation and recreation with variety of social facts present in everyday life.

2. (b) "The history of all hitherto existing societies is the history of class struggles." Critically comment on this Marxian thesis. 20

According to Karl Marx theory of historical materialism, all societies existing or existed before are product of dialectical class relationship and class conflict.

- (1) In primitive community, tribal leaders are present but still there is natural equality enjoyed by all as virtually no segregated classes are present.
- (2) Ancient or slave society emerged due to war between tribal societies leading to accumulation

of private property and thus two classes of masters and slaves emerged involved in dialectical class relationship. Master exploiting to slaves in every possible way.

- (3) it gave rise to feudalism whereby feudal lords exploited to farmers, thus economic exploitation was driving all other forms of discrimination.
 - (4) then came the ruthless form of mode of production i.e. capitalism which created bourgeoisie and proletariats classes. it led to appropriation of surplus value of labour, pauperization of masses, homogenisation, realisation of true class consciousness, polarisation & revolution.
 - (5) thus giving way to socialism & communism.
- Hence all hitherto societies are product of class struggle, which according to Marx gives rise to equalitarian society through revolution.

CRITICISM:

This theory of class conflict is criticised by :

- (1) P. Bourdieu advocates that that classes are present universally in form of cultural, symbolic & economic capitalist but class struggle is not universal in modern societies. Thus Marxian theory is not true in present context.

- (2) Max Weber advocates that class relationship is universal and subject matter of sociology is not class conflict rather the degree, form and intensity of such conflict.
- (3) Critical theorist advocate that source of power is the source of conflict. Feeling class dominate over masses. Thus class conflict is not always economic deterministic.
- (4) Noam Chomsky advocates that today conflict is between those having established knowledge and those having alternate knowledge.

Thus Marxian theory though true over the evolution of societies but myopic in the sense that economic classes are present in conflict across the social spectrum, rather they may be cooperative also.

2. (c) Critically discuss the concept of "Cult of the Individual".

10

cult refers to the emergence and growth of a belief and faith centred around an individual who may carry the charisma to make people follow him.

eg: within Hinduism there is cult of followers of Saibaba.

The cult of individual provides scope to the members of society who are not included in the religious discourse of upper strata to satisfy their spiritual needs.

eg: in Haryana the Brahmins and other upper caste dominated Arya Samaj movement, thus

lower caste went for Baka Rampal etc.
this cult also provides for social solidarity,
moral development of social groups and promotes
cohesion.

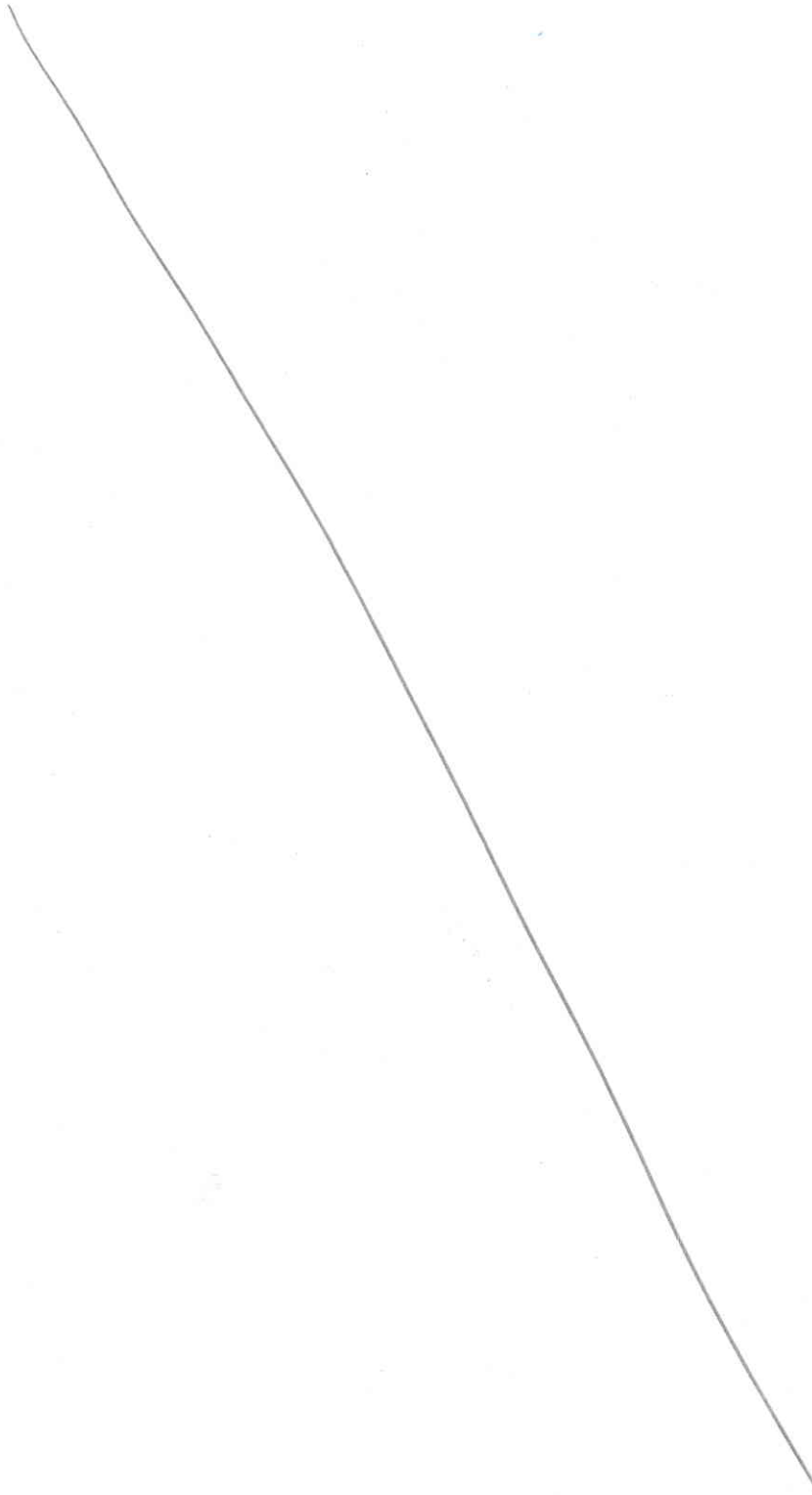
On the other hand cult of the individual
makes that individual super-human which
perpetuates blind belief, superstitions and take
people away from rationality. This creates
crisis of modernity whereby man denies
by faith denounce science and follows
illogical and irrational practices.

This creates political, economic as well as social
backwardness.

This cult is not only having functions but also
dysfunctions and non-functions in the society.

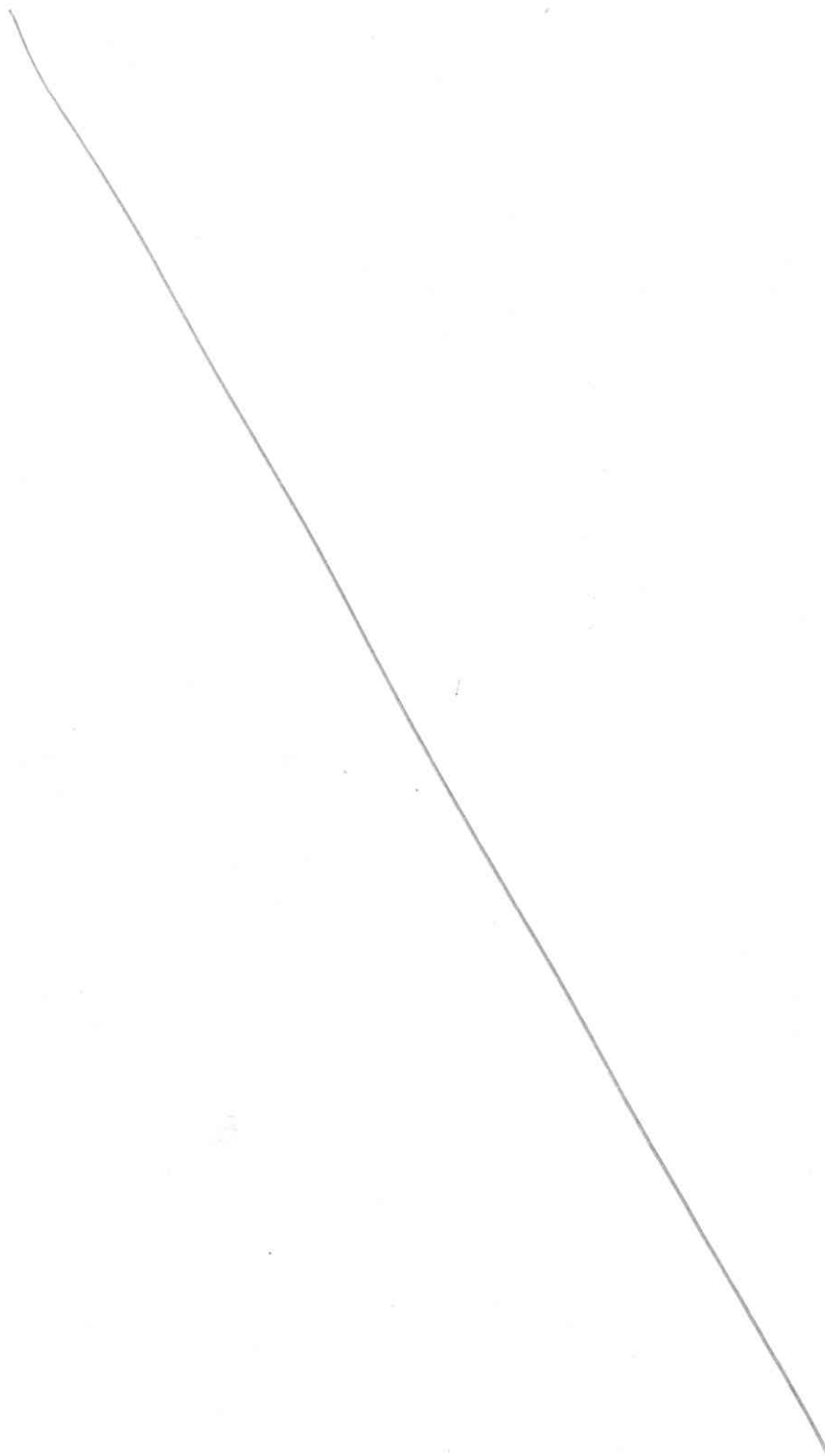
3. (a) The "development of the individual's self, and of his self- consciousness within the field of his experience" is preeminently social. Discuss in context of G.H Mead.

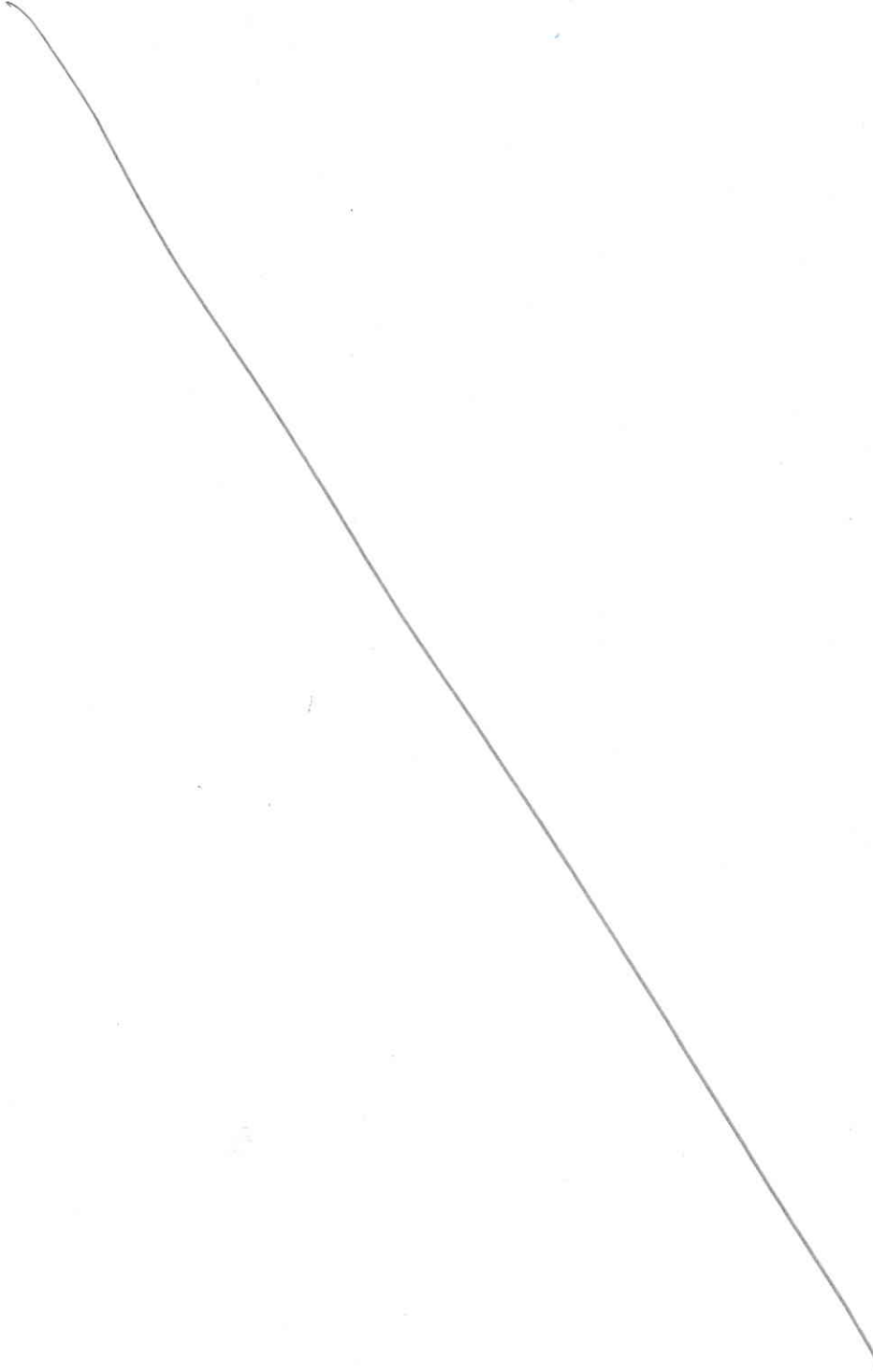
20



3. (b) Critically examine Max Weber's theory of social action and its limitations.

20





3. (c) Critically assess R K. Merton's views on the contributions of research to the development of sociological theory.

10

4. (a) "Weber's theory of 'The protestant ethic and spirit of capitalism' despite its share of criticism remains bold and illuminating". Critically examine

25

4. (b) Explain how Talcott parson's conception of pattern variables is a link between his theory of 'Social Action' and 'social system'. 25

5. Write a short note on each of the following in not more than 150 words.

10 x 5 = 50

(a) Gender as a dimension of stratification

Gender is sociological whereas sex is biological.
Gender as a form of stratification has been studied by a plethora of thinkers.

(1) classical thinkers like Plato and Aristotle advocated
that women should not be given citizenship rights as their primary role is reproductive activities.

(2) Parsons advocate that role of women is family building which ultimately performs the latent function of tension management and pattern maintenance.

- (3) Durkheim echoing the above views says women role is basically domesticated aiming to promote conformity towards collective conscience.
- (4) Modernists like Kornhauser advocate that gender is not an appropriate unit to study stratification rather family is a unit to study it.
- (5) Contrary to all these feminists like Ann Oakley, Shulamith Firestone, Sallia Walby advocate that women are subjected to domination by culture, state, family and technology.
- (6) Radical feminist like Friedrich Engels in her book "Marriage, private property and family" denounces marriage as it is a way through which women loses control over her body thus getting exploited.
- Hence gender as a form of hierarchy, stratification and continuance of patriarchy is studied by various scholars highlighting the poor position of women.

5. (b) Interest groups and democracy

Interest groups are groups of people which are having interests in modification of govt. policies for their benefits.

eg: Corporates, wildlife conservationists etc.

They are different from pressure groups as they don't pressurize the govt. to amend public policies directly. But when they undergo evolution through various modes they may converge into pressure groups.

The interest groups may exercise indirect influence on the govt. and hence try to get benefits

eg: Corporates fund elections^{pol. parties} to get tax benefits from the elected government.

Thus this way they may tend to weaken democracy and democratic institutions. This may work antithetical to public interests and hence subjudice the principles of democracy.

On the other hand some interest groups may work for benefit of public and thus bargaining for public welfare. Such groups tend to become pressure group and ultimately civil society groups in the future.

eg: environmental activist, later forming an NGO to become a pressure group.

These interest groups have varying degree of influence of democracy depending on political and social maturity of that society.

5. (c) Circulation of Elites

The elite theory to power was introduced in Italy by Wilfred Pareto who advocates that political elites rule over masses, thus power constitutes as form of domination.

This theory was modified by CW Mills for elite theory in American context. He advocated that political elites are present everywhere in the world but power elites are present in America.

These power elites are:

- (i) professional politicians
- (ii) corporates
- (iii) pressure groups

These elites are not fixed rather they also experience upward and downward mobility and hence called "circulation of elites".

He further adds that these power elites are often reduced to mere political elites but using various means they reclaim their position and again become power elites.

eg: A power elite may use his children to continue that position of power elite like George Bush senior and junior.

Hence circulation of elites is universal in nature though its degree, form and intensity may vary over societies to accommodate local variations.

5. (d) Reasons for growth of sects and cults

sect refers to the major division present in a religion whereas cult refers to a group of people venerating an individual within a particular religion and developing unquestionable faith in him.

eg: Vaishnavites, Shaivites are sects of hinduism whereas followers of Saibaba form a cult.

REASONS FOR GROWTH

- (1) when a religion is not inclusive and practising some form of discrimination against some of its members people go for different sects.
- (2) when upper status groups exploit lower ones then sects are formed
eg: in south india Lingayats were formed as a sect within Hinduism to oppose Brahminical supremacy.
- (3) when there are no fulfillment of spiritual needs of people from that religion they go for some changes and results in formation of sect.
- (4) such modification allow religious preachers and gurus to make appearance and impressing people by their charismatic activities they attract people, resulting in cult formation.

- (5) cult even results due to non-uniformness to all religious system to all people. Thus deviants form their own cult.

Hence sects and cults are the product of dissatisfaction, incompleteness and lack of gratification of spiritual needs which drives multiple divisions within a religion.

5. (e) Types of social movements

social movements refers to mobilisation of people or class of people for the gratification of some specific interest from govt. or other public institutions.

Types:

- (1) Institutional movements: they are those whereby demands are made from a particular institution eg. Bankers union, trade union within a industry
- (2) Associational movements: they are related to larger association where people are not from same state, institution or class of society.

eg: movements of Kannada Association over banning use of Hindi.

- (3) Identity based movements: they aim at claiming separate identity for themselves and often are disruptive. They may be ethnic, linguistic, religious etc.

eg: Gorkhaland movement in Northern Bengal

- (4) Rights based movement: they are aimed at claiming certain rights to further public interest.

eg: movements against weak rape laws.

- (5) Environmental movements: they are aimed at eliminating the trade off between environment and development.

eg: Narmada Beches Andolan in Madhya Pradesh & Gujarat

- (6) Other movements: like secessionist movements, separatist movt., issue based movt. (anti corruption movt. of Anna Hazare) etc.

Thus there are variety of movements present in the fabric of social, economic and political systems.

6. (a) "Weber's approach to stratification was built on the analysis developed by Marx, but he modified and elaborated on it". Discuss 20

Karl Marx's theory of stratification is based on his theory of dialectical class relationship and class conflict. Thus he uses "class" as the basis of stratification. On the other hand weberian theory of stratification lays emphasis on three elements - "class, status and power".

Marxian theory talked about class conflict being inevitable in every society i.e. how 2
classes are present, ^(haves & have nots) in every society with one
dominating over the other. This domination has its basis in the economy and this economic
base influences to the superstructure of society
consisting of other spheres like polity, religion, law, education etc. Thus he is giving
materialistic interpretation of stratification
advocating that class forms a hierarchical system and inequality which is not bridgeable.

Thus Marx talks about elimination of class through
revolution and development of classless society
which will be equalitarian and based on communism.

Weber is using this theory but modifying and elaborating it further.

- (1) He advocates that though class are universal in nature but they are not always a source of conflict and strife rather different class relationships may be present. He classified classes into 4 types (ideal type) -

- (i) propertied upper class
- (ii) white collar workers
- (iii) petty bourgeoisie
- (iv) manual labourers

He says that all these classes aim for upward social mobility. Thus class positions are not fixed, rather class origin is different from class destination. Hence it is not hierarchical system rather a open stratified system.

class conflict is regular and sociology should study its degree, form & intensity.

- (2) Secondly he studied status as a reference group form of stratification whereby he gave the example of caste in India wherein Brahmins form a status group different from Salits. Thus there is hierarchy involved due to status also.

(3) He also studied power as a form of stratification whereby he studied authority and domination. He justified legitimate domination and legal rational authority as being acceptable inequality. He considers such inequality driven by laws as hallmark of modern industrial society.

Hence though Marxian theory of stratification based on class rejects it as brutal inequality weberian theory based on different forms of inequality (status, class, powers) speaks about social mobility and gradual social change (not revolutionary change as spelt out by Marx).

6. (b) "Science investigates; religion interprets. Science gives man knowledge, which is power; religion gives man wisdom, which is control". Critically examine.

20

Religion and science are often seen as mutually exclusive by many scholars whereas concordant by some others.

Early scholars who rejected religion saying that science will replace it are:

- (1) Auguste Comte talked about three types of society and their mode of orientation:

- (i) Theosophical - religion
- (ii) Metaphysical - abstract philosophy
- (iii) modern - rationality

Thus modernity will drive out religion from minds of people infusing rationality.

- (2) Rousseau said that "religion is a body of fables and tyrannies present in man's mind" induced by church to serve the interest of priestly class.

∴ Science should replace religion.

- (3) According to Marx Religion is opiating the masses, it is hope of the hopeless and soul of soulless individuals.

But some scholars gave epistemological and scientific explanation of religion:

- (1) Tocqueville advocated that religion is more than need and faith and is giving this worldly experience to man.

- (2) Fustel de Coulanges advocate that man earns this experience of religion from out of family hearth and it drives man towards quest for meaning. Thus science and religion are concordant.
- (3) Robertson Smith talks about regulatory and stimulative role of religion. He says that religion gives wisdom and controls egoism. It stimulates man to go for collective moralism.
- (4) Weber also speaks about religious values being crucial in drive towards rationality and capitalism in his work protestant ethics and spirit of capitalism.
- (5) Similarly Durkheim speaks about religion having collective role to promote solidarity and controls deviance by conforming people to collective conscience & collective representations.

Thus religion is complementary to science. Science uses empirical facts to understand and generalise reality while religion interprets that reality to add meaning to social life. Science give valuable knowledge but religion goes for its further advancement to promote social order and control normlessness.

PTO

Hence though views are divergent about the
interface between two but they are largely
complementary domains of knowledge.

6. (c) Briefly discuss the implication of social mobility on individual and societal level in different structures. 10

Social mobility is an inherent feature of stratificational systems and is a continuous process. social mobility has several implications over individual and societal levels.

INDIVIDUAL LEVEL:

- (1) According to Weber social mobility is essential to maintain dynamic nature of power, status & class groups. It ensures that individual positions can change as per his work and not birth.
- (2) Goldthorpe and Lockwood advocate in their work "Affluent workers" how mobility allows worker class to move up the ladder of class structure.
- (3) Anthony Heath & Huxley criticize that mobility is universal. They say more than 80% mobility is among immediate levels and not long term mobility, thus not serving individuals.
- (4) They are supported by Leivermann who say women use their physical beauty to move up in class structure.

SOCIETAL LEVEL

- (1) Anthony Giddens advocate that mobility causes migration and frequent migration retards the development of solidarity in the society.

- (2) Similarly Duncan & Peter Blau talking about American occupational structure says that mobility is used as launch pad by upper middle class only causing disruption in society.

thus social mobility have positive as well as negative implication but there are more of degree than of kind.

7. (a) "Parson's views of the nature and application of power in society are naïve". Comment Critically.

20

Talcott Parson is busy in building mega theories on social action and action social systems. He is rejecting to weberian ideal type, trying to fit all facts in one grand theory.

- (1) Parsons advocate that man is voluntarily coming in association with the society through rational action and using alternate means for the gratification of his goals.
- (2) He develops social system theory wherein each system has one function which is non-transferable and non-negotiable.

- (i) Adaptive function - organismic system - & economy
 - (ii) Goal attainment - personality system - govt.
 - (iii) Integration - social system - law, religion, education
 - (iv) Latency - cultural system - family
- (3) He says that govt. has power which forms political system and it has the functions of goal attainment.
- (4) It frames goals, chooses appropriate means and achieves them. This role cannot be influenced by anyone and it is non-negotiable.

CRITICISM

These views of Parsons seem very myopic and naive in light of following scholars:

- (1) David Easton advocates that political system is greatly influenced by external environment consisting of pressure groups, interest groups, NGOs, international politics etc. not considered by Parsons.
- (2) Almond & Coleman rejects this functional theory saying non-government power groups also has roles to play like political mobilisation, political recruitment, interest articulation and interest aggregation.

- (3) C W Mills advocate that Parsonian theory of power is not only teleological but also tautological.
It is teleological because it considers functions of an institution like govt- are fixed to goal attainment, whereas it can also perform integration function.

It is tautological because it is uses similar concepts carrying different meanings in different contexts.

Thus Parsonian theory is vague & abstract & needs comprehension.

- (4) R K Merton and Ralf Dahrendorf say that it lays more focus on integration, continuity and stability in power structure than looking into conflict and maladjustment present in different power systems.
It doesn't look into functions, dysfunctions, non-functions and manifest, latent of power systems.

Thus no doubt Parsons theory try to capture maximum elements of power systems but it falls short to address the dynamism present in power relationships.

7. (b) The functional theories of religion has their own limitations in explaining the role of religion in society. Evaluate. 20

The functional theories of religion aim at considering how religion has functions to play in the society. Such theories are given by Durkheim, Weber and Parsons.

- (1) According to Durkheim religion is all about sacred things (things forbidden and kept apart), beliefs and practices that are moral in character and bind people together into a single community, thus promoting social solidarity.
- (2) Weber talks about how religious values help

to appropriate substance and move towards capitalism.

eg: Protestant ethics provides right kinds of values required for drive towards capitalism.

- (3) Parson says that religion has to play role of "integration" in the grand social system to promote order and stability in the system.

LIMITATIONS

- (1) Marx considers that such views are myopic and not looking into how religion is used to exploit the masses and it is creating only falsified happiness, opiating the masses.
- (2) similarly, as envisaged by R.K. Merton, these theories are not looking into dysfunction and non-functions of religion
eg: religious conflicts, religious revivalism, fundamentalism, communalism.

Neither are they explaining latent roles of religion.

- (3) Renniman advocates that religion is individual's quest for meaning and not about society / collective moralism as envisaged by functional theories.
- (4) similarly Rodney Stark advocates that facts are

used to fit into the theories and they are not looking into how religion is influencing to power structures.

- (5) Malinowski criticizes Durkheim over using religion in primitive society as unified religion but it is not so. As primitive societies have varieties of totemism, manaism, animism etc.
- (6) Ayal and Bellah criticizes ~~to~~ Weber advocating that Japanese are mostly buddhists yet experiencing capitalism. It is because of nationalism and not protestant ethics. Thus Weberian theory is highly myopic.
- (7) Similarly Parsonian theory is criticized to talk only about functional unity, universality & indispensability in the field of religion, rather than looking for functional variabilities or alternatives in religion.

thus these functional theories of religion though show the bright side of religion fails to highlight the contest, contradiction and conflicts associated with religion.

7. (c) According to the recent findings, middle classes in India are excluding themselves from society. Critically examine the factors responsible for their self-exclusion.

10

Middle classes in India are experiencing social mobility and using it to go for self or voluntary exclusion. This trend is gaining momentum recently especially after LPG reforms or economic liberalisation.

This liberalisation has increased middle class incomes, their standard of living, their consumption behaviour. As a result of these changes the middle class is going for status upliftment. though they can't reach the upper class positions.

they are using the opportunity to create a niche for themselves.

This trend has been according to the theory of Frank Parkin who advocates that middle classes go for dual closure i.e. isolate themselves from upper and lower classes to create a unique space for themselves.

Thus Indian middle classes though going for self exclusion it is also because of-

- (1) rejection by upper strata of society
- (2) differential hopes and aspirations
- (3) latent desires to create identity for themselves
- (4) establishing themselves as a status group
- (5) get favours from govt. and public policies
- (6) Preventing their resources to be shared with other classes.
- (7) It gives psychic happiness and reduces fear of getting withered away at whims of upper class.

Thus all these reasons are responsible for their voluntaristic exclusion which may be functional or dysfunctional ^{or non-functional} to them in long term.

8. (a) Secularization theory was once the dominant sociological pattern of interpretation to describe and explain religious change in the modern period, however has lately been discredited. Comment **20**

8. (b) Critically discuss 'Value-added theory' with respect to the social movements. 20

8. (c) Critically analyze to what extent the sovereignty of the state has been challenged in the wake of Globalization. **10**

